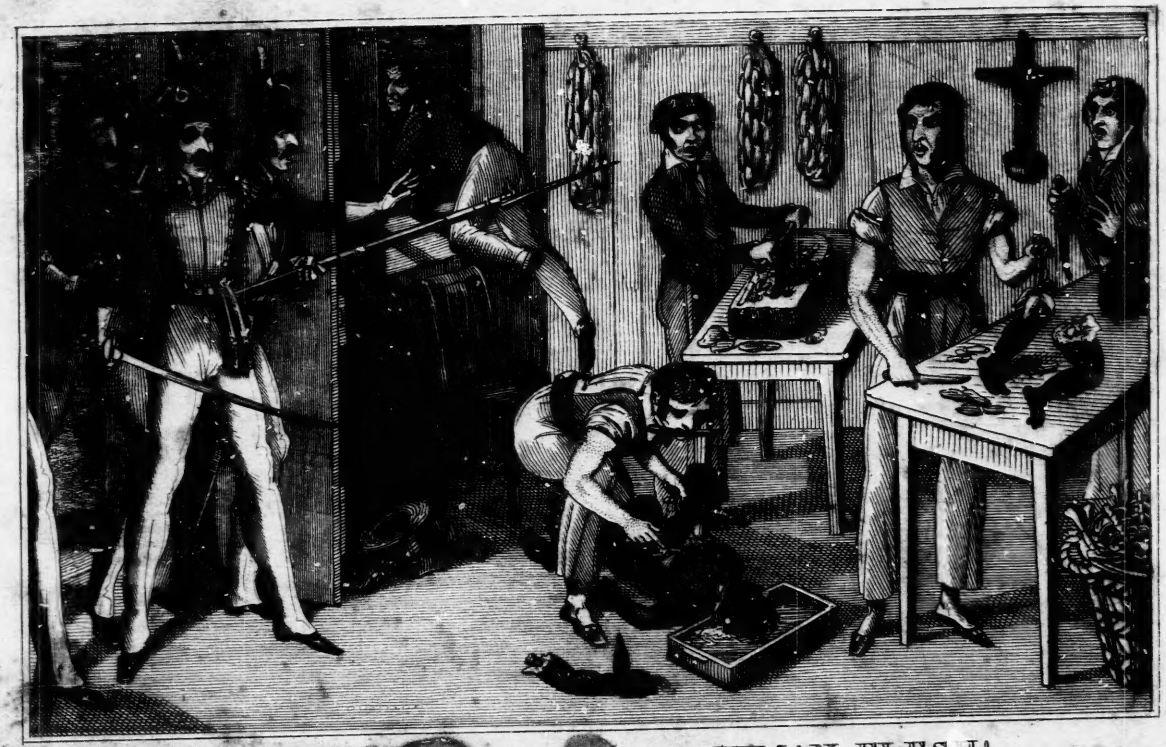

MAKING SAUSAGES of HUMAN FLESH!

DECISIVE CONFIRMATION

OF THE

AWFUL DISCLOSURES

OF

MARIA MONK,

PROVING HER RESIDENCE IN THE

HOTEL DIEU NUNNERY,

AND THE EXISTENCE OF THE

SUBTERRANEAN PASSAGES.

BY SAMUEL B. SMITH,
Late a Popish Priest.

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MAKING SAUSAGES of HUMAN FLESH!

Entered,
According to the Act of Congress, in the year 1836, by
SAMUEL B. SMITH,
In the Clerk's office of the District Court of the Southern District of
New York.

DECISIVE CONFIRMATION.

I AM pleased, indeed, at this interesting crisis, to have it in my power to confirm, at least, some of the most important facts stated in the "AWFUL DISCLOSURES." I allude to the fact of Maria Monk's having been a Nun in the Hotel Dieu Nunnery at Montreal; and to that of the subterranean passage leading from that Nunnery to the Seminary or residence of the Priests.

There are now in this city several persons of respectability, whose veracity we have no reason to doubt, who have communicated to me various facts relative to the Hotel Dieu Nunnery and to the Priests of Montreal, which leaves not a doubt on my mind but that the Disclosures of Maria Monk, at least, as to some of the most important of her statements, are true.

Some of these persons are professing Christians, members of different evangelical churches in this city, and all of them, I believe, without exception, sustain a good, moral character. One of them is a member of the church to which I belong myself, a brother in whom I place the most implicit confidence.

The testimony of these persons appears to be, and, I think, is, wholly disinterested. They were all living in Montreal at the time connected with the facts to which they bear testimony, and have since removed to this city.

As most of the persons, whose testimony I am now about to lay before the public, have, for various and weighty reasons, desired me to suppress their names, I lay their testimony open precisely as I received it, without the slightest alteration, augmentation, or diminution. The testimony of most of them I have in their own hand-writing. If necessary, both I and they are willing to confirm our testimony upon oath.

1. We will first adduce the testimony which proves Maria Monk to have been a Nun in the Hotel Dieu Nunnery in Montreal. It is the testimony of a lady who is now married and living in this city with her husband. She states that she was with Maria Monk at Mrs. Workman's school in Montreal; and that she and Maria Monk entered the Congregational Nunnery at about the same time; that Maria Monk remained about two years in the Congregational Nunnery; and that shortly after

this she entered the Black Nunnery. She states that she saw Maria Monk while she was a novice in the Black Nunnery, and conversed with her in the garden when she went to see an acquaintance in the Hospital of that Nunnery.

This same lady states, in regard to herself, that her brother called to see her at the Congregational Nunnery, where she was still residing as a novice, and that while they were talking together in the *parloir*, her brother saw a Priest, the Rev. Mr. ———, in the adjoining room, put his arms around the neck of a Nun, and kiss her. "Seeing this, my brother," (says she,) "exclaimed, 'O, my God, what kind of a place is this!'—or some such expressions—'Is it possible that my sister is in such a place as this!—I will get you out of this place if I have to tear you out.'" In consequence of this, the lady states, that her parents withdrew her from the Nunnery. She states, furthermore, that some time after she left the Congregational Nunnery she visited the Black Nunnery, to see an acquaintance in the Hospital, and that there she saw Maria Monk serving the *collation*, or lunch, and that she was there a veiled Nun. She states that she was going to speak to Maria, but that she made a sign, by putting her finger across her mouth, that it was time of silence.

2. The next testimony we have of Maria Monk's having been a Nun in the Hotel Dieu Nunnery at Montreal, is that of a respectable young gentleman, who states that he was personally acquainted with Maria Monk and her family in Montreal, and that he has heard Maria Monk's own mother say that she was in the Nunnery.

Both the above witnesses say, moreover, that the Maria Monk who is now in this city, the Authoress of the "AWFUL DISCLOSURES," is identically the same Maria Monk who was in the Hotel Dieu Nunnery at Montreal.

Having now proved, by two respectable and disinterested witnesses, that Maria Monk was a Nun in the Hotel Dieu Nunnery in Montreal, we will now proceed to substantiate the fact of the subterranean passage spoken of by Maria Monk, which her book tells us leads from the Nunnery to the Seminary of the Priests.

The testimony which we now bring is that of a respectable lady in this city, who is a pious member of an evangelical church. She states that she saw a subterranean passage four or five feet, as near as she can remember, from the surface of the ground. It was built of stone, and appeared to her to be about seven feet wide. She states that she saw only a part of the depth of the wall of this subterranean passage, and that it appeared to extend from the Hotel Dieu Nunnery in Montreal

across St. Joseph-street to the parish church, in the direction towards the Seminary. This, she states, she saw in the year 1813 or 1814, at the time when some Canadians were employed in digging a ditch for the conveyance of water in pipes through the street.

4. The testimony which we now adduce is that of a respectable young gentleman, a native of Montreal, and who arrived in this city not quite a year ago. He states, that while the foundation of the large church opposite the Hotel Dieu Nunnery was being dug, he saw a subterranean passage which crossed St. Joseph's-street, at the Hotel Dieu Nunnery, and passed on in a direction towards the Seminary. He states also that he understood, from the Canadians who were standing by, that it was used as a passage in time of the old French war to lead from the Nunnery to the Seminary.

5. The following is the testimony of a person who, as he states, was, a few years ago, a pupil in the Seminary at Montreal, to which place he states he was sent by the Bishop of New-York for the purpose of studying, preparatory for the Priesthood. He informs me that the account of the subterranean passage leading from the Seminary at Montreal to some place, supposed to be the Hotel Dieu Nunnery, is correct. He states that he has seen the entrance of the subterranean passage, and that it is by the way of the cellar, under the yard, in the rear of the Seminary.

We have now, we think, satisfactorily proved two of the most important facts in the "AWFUL DISCLOSURES;" that is, that the Maria Monk, who is the authoress of these Disclosures, was a Nun in the Hotel Dieu Nunnery at Montreal; and that the subterranean passage, of which she speaks in her book, does really exist, and that it passes, as she states, under ground, from the Seminary of the Priests to the Hotel Dieu Nunnery.

These two facts being proved, what must the world conclude —what can the world conclude—but that the subterranean passage from the Seminary to the Nunnery is used as a secret passage of communication for the Priests. The subterranean passage is there, affording a communication for the Priests under ground to the Nuns in the Hotel Dieu Nunnery. So certain are we of the existence of this subterranean passage, that we hesitate not to say that by digging a trench from three to six feet deep from the corner of Notre Dame street, and extending down St. Joseph-street to the end of the Nunnery, this very identical subterranean passage would be laid open to the view, because, there, most certainly, it is. Although they should attempt to fill up this passage from the interior of the Nunnery, in order to prevent discovery, it will be utterly out of their

power ever to fill it up in such a way as to prevent detection, if a diligent and scrutinizing search were to be made. We think that the public authorities of Montreal are, in deference to public feeling, to the importance of the thing, and in duty, bound to have the search made, and to have it done without delay.

They have denied that Maria Monk was a Nun, or that she ever lived in the Hotel Dieu Nunnery. It being now proved that she was a Nun, and that she did live in the Hotel Dieu Nunnery, it follows that they have uttered what is false; a presumptive evidence that the Disclosures of Maria Monk are but too true.

What convinces us, furthermore, that these disclosures are true, is the fact that Maria Monk had never spoken a word to any one on the subject until she was taken dangerously ill in the Alms-house, and was not expected to live. The Rev. Mr. Tappan, who was the Chaplain of the institution, was then sent for by her, and when he entered her room, she told him she had something important to communicate to him, and that she could not die in peace without disclosing it. She then imparted to him the substance of what she has disclosed in her book. This I state on the authority of the Rev. Mr. Tappan himself, from whose own lips I heard it.

I would here observe, that I have not seen one person who is particularly acquainted with the circumstances attending Maria Monk's Disclosures, that doubts the truth of her statements.

Few wish to be guilty of a lie just in the jaws of death. Nor can an instance, we presume, be found, not a solitary instance, of a dying person's inventing a tissue of falsehoods, just upon the brink of being launched into eternity; of falsehoods, especially, from which nothing was to be gained; but, on the contrary, the person's own character defamed. Such a thing never has been known; therefore, this circumstance alone confirms the truth of what Maria Monk has disclosed.

A certain Mr. G. Vale, of this city, has published a Review of the "AWFUL DISCLOSURES," some few points of which I will here touch upon; the rest may pass for what they are worth. In page 8, 9, and 10, of the REVIEW, Maria Monk is made out to have "fixed upon herself the character of a *deliberate liar;* and to have established her character as a *thief.*" If these charges be true, as the Review seems to take for granted, it would only prove what we are quite willing to grant, and that is, that the influence of Popery is to corrupt and to demoralize. Maria Monk was then a Papist; and if she was then a liar and a thief, that has nothing to do with the credibility of her testimony *since* her conversion from Popery. She is now a Protestant; and if the REVIEWER can show that she has utter-

ed one falsehood since her conversion from Popery, we will then, and not till then, be willing to regard her as a liar. As for her having been a thief when she was a Papist, at this we are not at all surprised, since their own great St. Bernard, in the description which he gives us of the Popish Priests in his days, speaks as follows: "The CLERGY," says he, "are called PASTORS, but, in reality, are PLUNDERERS, who, unsatisfied with the fleece, thirst for the blood of the flock; and merit the appellation, not of shepherds, but of traitors, WHO DO NOT FEED, BUT SLAY AND DEVOUR THE SHEEP. The degenerate ECCLESIASTICS, PROMPTED BY AVARICE, dare, for gain, even to barter assassination, adultery, incest, fornication, sacrilege, and perjury. What is perpetrated by the PRELACY IN SECRET IS TOO GROSS TO BE EXPRESSED. *Quæ enim in occulto fiunt ab episcopis, turpe est dicere.*" Bernard, 1725–1728.

"The conclusion we must come to," says the Reviewer, "is, that Maria Monk *is* a weak unprincipled woman." This is the conclusion he draws from the statements made by Maria Monk, relative to her conduct while a Papist. It requires no great logician to see, from the premises, *how legitimate the conclusions are!*—If he had said that, "The conclusions we must come to are, that Maria Monk *was* a weak unprincipled woman when she was a Papist," his conclusions would at least have been logical and legitimate. It matters not what Maria Monk was when she was a Papist. What she was *then*, has no bearing at all upon her testimony now.

Mr. Vale, in his Review, p. 13, seems to find an insuperable objection to the veracity of Maria Monk's statements, from something that he discovers relative to her age; but we are entirely at a loss to find out where this pretended contradiction lies.

He furthermore says, in the title page of his Review, that the facts which he reviews of the Awful Disclosures, are "*fairly stated and candidly examined.*" Of the fairness of his statements we have a specimen in his page 13, where he states that Maria Monk relates that she entered the Catholic school of the Nunnery, at "*ten years of age,*" and he refers the reader to p. 20, of the AWFUL DISCLOSURES. We turn to p. 20, and find no such thing as her saying that she entered the school of the Nunnery at "*ten years of age.*" Her words are precisely as follows; "When I was ABOUT ten years old, my mother asked me one day, if I should not like to learn to read and write French; and I then BEGAN TO THINK seriously OF ATTENDING the school in the Congregational Nunnery," p. 20. If Mr. Vale cannot see the difference between THINKING OF DOING A THING and actually doing it, we presume the rest of mankind, at least, can see it.

The young lady does not pretend to state her age precisely. There is nothing at all strange, or uncommon in it, if she did not know exactly how old she was. When she speaks of her age in relation to the facts which she describes, she generally uses the expression *about;* showing, thereby, that she did not pretend to know at what *precise* period of her age the facts she relates occurred. In place of ten years old, she might have been eleven, or even past eleven, when she entered the school: would this prove that she was relating what she knew to be be false?

I have seen Maria Monk several times, and if she had not told me that she is twenty years of age, I would not have believed that she is more than eighteen. Mr. Vale states that "Mr. Tappan informed him that Maria Monk was then, when in the Alms House, or when he was in the habit of seeing her, about twenty-five years old." The Rev. Mr. Tappan, whom I have spoken to on this subject, absolutely denies that he ever said any such thing. The general impression of those who have seen her, is, that she is about twenty years old. Any one that would judge her to be twenty-five years of age, must, we should think, be defective in his eye-sight.

Since Mr. Vale, in his candid Review, is pleased to make so much of a difficulty upon this part of the subject, we will now clear it all up.

"*About ten years:*"—we will say that Maria Monk was eleven years old when she entered the school. She informs us, that, from this time until she quit the Convent, that is, previous to her re-entering it again to become a Nun, there elapsed *four or five* years, p. 43. Add this to the eleven, and it will bring her to sixteen years of age. After she was out of the Nunnery some time, how long is not stated, she went to St. Dennis, and after remaining there three months, she returned to Montreal, and was re-admitted into the Nunnery, p. 43. This added to the former, brings her age up to sixteen years and three months. She remained in the Nunnery, after her admission the last time, as she states in the title page, two years. This brings her age to eighteen years and three months. She made her final escape from the Nunnery, in the month of December, in the year 1834. From that time to the present date, March, 1836, is one year and two months. Now let us add this to her age as above calculated, and it makes Maria Monk to be now nineteen years and five months old. When she tells us, therefore, that she is twenty years of age, we have no just reason whatever, for doubting her word. After her escape from the Nunnery, she changed her dress, and during the few months that she still remained in Canada, she passed through various

scenes and trials, which, in the precipitation of getting out the first edition of her book, was entirely neglected to be published. This, however, will all appear in the second edition, which is now being prepared for the press.

Mr. Vale states that he was informed by Mr. and Mrs. Tappan, the Chaplain and his lady, that Maria Monk was delivered of a child last Autumn. If *last July* was last *Autumn*, then it is true that she was delivered of a child *last Autumn*; otherwise it is untrue that she was delivered of a child last Autumn; because her child was born in the month of July. I have called on Rev. Mr. Tappan, who confirms what I have said, that the child of Maria Monk was born in July. He denies ever having told Mr. Vale that the child was born in the Autumn, or that Maria Monk was twenty-five years old. It was on the eighth of August that I visited the Alms House myself to see Maria Monk, at which time, her child was already about three weeks old. We have now done with Mr. Vale's Review, in which the facts are *so fairly stated*, and *so candidly examined*.—Mr. Vale is one of those gentlemen who deny the divinity of the Christian religion, and who was conspicuous by the part which he took in the public discussion against Dr. Sleigh.

The facts which are related in the "AWFUL DISCLOSURES," are so diabolical, that one, at first, seems instinctively moved to disbelieve them. But when we turn over the pages of history, and read all the atrocities which are there recorded of the Romish Priesthood, and recorded, too, by their own historians, we ponder on the question, "why are they not now as capable of the same enormities for which they have been characterized during a long succession of ages?"—There has, just at this time, been issued from the Press, a work entitled "ROSAMOND, *or a Narrative of the Captivity and Sufferings of an American Female, under the Popish Priests in the Island of Cuba, with a full Disclosure of their Manners and Customs; written by herself*," in regard to the truth of which, we think, there is not the shadow of a doubt. The fact is, that the disclosures made by "ROSAMOND," are confirmed by testimony that is *demonstratively conclusive*. The disclosures of Rosamond are true, and are proved to be true. If these are true, then, nothing that Maria Monk has related is at all incredible.

In reading the "AWFUL DISCLOSURES of Maria Monk," there is one fact that she relates, which at first sight, one might suppose is altogether too improbable to be believed. This is the pit in the cellar of the Convent. In this pit she states that the bodies of the children who are the illegitimate offspring of the Priests and the Nuns, are thrown, after being murdered.

This pit, she states, is "so deep that she could perceive no bottom," and that "it is about twelve or fifteen feet across, situated in the middle of the cellar, and unprotected by any kind of curb, so that one might easily have walked into it in the dark."

The incredibility of this fact, however, all things considered, will, we think, afford a motive of credibility. If the authoress were here relating a fiction of her own imagination, it is by far the more reasonable to suppose that she would have described this pit in a very different manner from what she has done. Who is there that would not have described it as being situated in the most concealed place that could be found? and instead of representing it as being entirely open, and of the width of twelve or fifteen feet, would not have stated that it was closely covered over, with a small trap-door to open into it? This is what every one would expect to find in regard to such a place. This, however, she has not stated. There is something, therefore, in her relation relative to this pit, which evidently seems to be in direct opposition to what can be reasonably expected from fiction. It must be granted, too, at the same time, that there is something of incomprehensible about it, when we reflect upon what reason the Priests or Superior of the convent could have for thus leaving the pit open. But in proportion as our *difficulty increases* here, the *credibility* of the authoress *increases* with it. It would seem, then, that the thing was so, and that the authoress has stated the fact, incredible as she certainly must have known it would appear, just as it was, rather than relate a mere fiction for the sake of making a plausible tale founded on falsehood.

We have now one more observation to make, and that is in regard to the challenge made by the authoress; she says, "Permit me to go through the Hotel Dieu Nunnery at Montreal," (the place where the horrors she describes are said to have taken place,) "with some impartial ladies and gentlemen, that they may compare my account with the interior parts of the building, into which no persons but the Roman Bishops and the Priests are ever admitted; and if they do not find my description true, then discard me as an impostor. Bring me before a court of justice—there I am willing to meet *Latargue*, *Dufresne*, *Phelan*, *Bonin*, and *Richards*, (the Priests,) and their wicked companions, with the Superior, and any of the Nuns, before ten thousand men." p. 15.

This challenge being made, and the accusations laid against the "HOTEL DIEU NUNNERY" being of the most atrocious character, the Bishop and Clergy of Montreal have now a fair opportunity of vindicating their innocence, and proving Maria Monk to be an impostor, if an impostor she is.

The statements made in these "DISCLOSURES" are creating universal excitement through the whole United States, as well as in Canada. Many, and perhaps the generality, believe them to be true. Under such circumstances, the Romish Clergy at Montreal ought to accept the challenge. It is nothing more than what is due to public opinion. It is a duty, moreover, which they owe to themselves.

If they refuse to let the interior, or at least, a part of the interior of the Convent, be examined, the public, then, will be confirmed in the belief, that the disclosures made by Maria Monk are true.

Let us suppose, for instance, that such horrible disclosures had been made respecting some religious or literary institution in the United States. Let this institution, for example, be Yale College, at New Haven, or any other of our institutions, would not the officers of that institution, in order to remove the least ground of suspicion, open their doors, and invite investigation? Most certainly they would. In like manner, if the Romish Clergy at Montreal, who have now an opportunity of vindicating their innocence, do not avail themselves of that opportunity, what can, and what will the world conclude, but that they are guilty?

They deny that Maria Monk was a Nun in the Hotel Dieu Nunnery at Montreal. They have now an opportunity of proving, (if it is true that she was not a Nun,) that Maria Monk is a calumniator. Deference to public feeling, and duty to themselves, if they are innocent, loudly demand of the Bishop of Montreal, to prove that the Disclosures of Maria Monk are calumnies and falsehoods; and this they can do, provided her statements are false, by merely opening a few doors in the Convent, and introducing some respectable and disinterested persons into the interior of it.

They will have to do this, we repeat it again, or else the world must, and will believe, that the Disclosures, awful as they are, are but too true.

I know not whether the Disclosures are all true or not. Some, and I can say many of her statements, I know to be true; and I know it, from my own personal knowledge relative to Nunneries. I have been a Popish Priest, have had the superintendence of a Nunnery in Kentucky, and consequently, I must know something about what Nuns are, and what Nunneries are.

I am now preparing for the Press a second edition of the first volume of the "DOWNFALL," to be printed in a book-form. In this, I have some important disclosures to make relative to Nunneries in the United States, part of which has never ap-

peared before the public. If this were out, the public mind would be well prepared for the "AWFUL DISCLOSURES" of Maria Monk; or for any other disclosure whatsoever; for in my humble opinion, and I speak from personal knowledge of the subject, there is nothing, however shocking it may be, which is not perpetrated in the secluded haunts of Popish Nunneries.

Truth needs not the aid of calumny and falsehood. If the statements of Maria Monk are false, I would be among the first to hold her up to public scorn. The truth or falsity of her Disclosures can be easily attested by the accepting of the challenge she has given. If it be not accepted, I, for one, will believe her statements to be true, awful as they are.

Evasion now is futile. Jesuitism is brought to its *dernier ressort*. The door must be opened, or every mouth that speaks will cry out, *guilty—guilty—guilty*.

The annexed plate represents a fact described by Rosamond, the American female, who was held captive under a Popish Priest, in the island of Cuba during five years. It is the cutting up of young negroes and making them into sausages: "Father Francisco, who was the Confessor of Poncheetee, was the Priest who obtained the reprieve of some of the robbers who were condemned for killing black people, and making sausages of them. This occurred just before, and at the time of my first coming to Havanna, about eight years ago. They were Spaniards, Frenchmen, Italians, and Portuguese, who belonged to the gang. They had their trial while I lived on the island, and were condemned. I saw twelve of them hung. There were about fifty belonging to the gang. Some were sent to the Spanish mines. Of those who were reprieved was the captain. He had a great deal of money; and with the former governor, and the Priests, money would save any person's life from the gallows.* I have frequently heard people say, that they carried on their robberies two years before they were detected. They lived about two miles out of the city, by the Montserat gate. They used to seek out the young and fat negroes, to make up the sausages. Those who bought and eat them, said they were the best they ever eat. They called them French sausages; and people far and near would buy them. They were detected by two young negresses, who were sent out according to the custom of the city, with dry goods, and other articles for sale, in the streets, as is customary. One of

* Captain J. E. Alexander, in his tour through the West India islands, tells us that, "If a criminal has money, he may put off capital punishment for years, even after sentence is passed upon him; but he who is friendless and penniless, mounts the scaffold immediately after he has been found guilty of a capital offence." Alexander's TRANSATLANTIC SKETCHES, Vol. I. p. 357.—Ed.

them was fat and young. They called her into the house, pretending to want to purchase some goods; and told the other to go along and sell. She waited opposite the house some time, for her companion to come out, until she was tired; and then went to the door, to ask for her. They told her she had gone out at the back door some time since, which alarmed her, lest they had robbed her of some of her goods, as it is not uncommon for the natives to call in those Mashons, who sell goods, to pilfer them; and then the poor slaves are punished by their master or mistress most cruelly for the loss. If they die in consequence of their punishment, there is no law to inquire how they come by their death.

"The negress returned immediately to her mistress, and told her about her companion's going into the house, and not coming out again; and she took the commissaries, together with the soldiers, who guard the city, and went to the house, to demand her slave, without thinking she was murdered. The commissaries saw all was not right, and sent for more soldiers to help them. When they reached the place, they found the girl in their slaughter room, with her head cut off, and a number of other dead bodies, which they were cutting up. They took, at that time, eighteen of the murderers, and confined them in Moro castle; and numbers of others were taken afterwards, and confined in this prison.

"Father Francisco was one of the influential Priests, who signed the request which was sent to Puerto Principe, and to the king of Spain, in order to obtain the reprieve of part of them. Those who were reprieved gave immense sums of money to those that obtained their pardon. The way I learned that Father Francisco had befriended them, was through Manuel. When he told me that Francisco had got the power, and the will of Poncheetee's money, he added, that he was always fortunate in getting hold of persons who had money, and mentioned this instance of his befriending the cannibals in proof of it." "ROSAMOND," p. 188.

This relation, incredible as it may appear to some, is confirmed by the testimony of Doctor Ethan A. Ward of this city, a gentleman highly esteemed as a physician, and for the integrity of his moral character. This gentleman was in Havanna, and saw the wretches executed for the atrocious crime above described.

The Doctor returned to New York about two years before the escape of Rosamond, and had frequently mentioned the fact of the men's being executed for the above mentioned deed, even before such a person as Rosamond's being in Havanna was known in this city; and Rosamond, the authoress of the Nar-

rative, related the fact to her friends in this city, previous to her acquaintance with Doctor Ward, and without knowing that any one had been informed of it.

Nor is this the only instance of such a horrid crime. The same deed took place a few years ago, in the city of Paris; and the miserable criminals were publicly broke upon the wheel for it. The facts upon record are as follows:

"A countryman (of the richer sort) having come to Paris on business, went into a barber's shop to get shaved; (from whence, in the sequel, it appears he never came out again.) He was followed by his little dog, who attracted the notice of the barber's neighbours, by remaining near his door, day and night, howling and moaning without intermission, to the great annoyance of the barber, who tried to drive him away or destroy him, without success. In the interim the countryman's friends coming to ascertain the reason why he did not return, heard of the dog's singular conduct, and knowing their friend had a little dog with him, these persons proceeding to the barber's, knew the dog to belong to their missing friend; he also knew them, and his rage against the barber became furious. The Police, attracted by the man's friends accusing the barber of murder, and the unceasing rage of the dog, commenced searching the premises; and, to the horror of all, discovered a trap in the shop floor to let any unfortunate being whom the barber might choose to destroy, fall headlong to the cellar beneath. Searching further, they noticed a door artfully concealing a passage leading under ground, to a celebrated pie-maker's kitchen, four or five houses off. Horrible to relate, they found the master pie-man, and another, making minced meat for pies of the flesh of persons whom the barber had entrapped for that purpose. Shocking as this seems, it is nevertheless a real fact, and publicly substantiated."

There is another fact related in the "AWFUL DISCLOSURES," which appears, it seems to many, to be wrapped up wholly in incredibility; and this is the account given by Maria Monk, of the Priests, keeping a register of the names of the infants that are destroyed in the Nunnery.

We would ask, in the first place, who is there upon earth that can account for all the oddities and irreconcilabilities in the conduct of the Popish Priesthood, those advocates and supporters of that despotic spiritual power which in Scripture is emphatically styled, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH?" Rev. xvii. 5.

Having received the "MARK OF THE BEAST" in my right hand at the time of my Ordination and consecration to the ser-

vice of the "*Beast*," I will endeavour, since I have been initiated into some of the mysteries, to state what I think is the probable reason for keeping a register of the names of those poor unfortunate children, who, Maria Monk declares, are first baptized, then murdered, and finally thrown into the pit. I think it is very probable that the Nuns do not generally know that the children are all murdered, but, that they, on the contrary, are made to believe that some of them, at least, are preserved and sent to the Foundling Hospital. In order, therefore, to gratify these poor deluded women, the birth of the children is put upon record, that they may afterwards know how old their children are, and, from time to time, have the gratification of seeing and conversing with them. If the children are females, the day may come when they, too, will be introduced as novices, and ultimately take the veil themselves. In Popery every child that is christened has its name registered, and if this ceremony were omitted, the Nuns would consider themselves too much slighted to submit to it. Therefore, as it is the policy of Popery to be all things unto all men, this punctilio must be complied with. Be the reason what it may, we have no reason for disbelieving the fact as it is stated.

In order that the public may see how completely the Romish Priesthood can screen themselves from detection in any unlawful intercourse they may have with females, we will lay before the world the doctrine of the Romish church on the subject of those who are possessed with the devil. Let any one judge and decide upon the reason why such a doctrine was invented. Their doctrine upon this subject is, that, The devil has the power, and actually exercises the power, of assuming a human shape, and, under the appearance of a man, of seducing females. But, strange to tell! in this case, the offspring of such connexion, is said to belong not to the devil, neither to the woman, but "*sed illius cujus est semen.*" Ligor. Theol. Prax. Conf. C. vii. N. 111. This is the most commodious doctrine that Popery, or rather the devil, [for none but a demon could have devised it,] could have framed, in order that the Priests might indulge with impunity their lustful appetites. Under the cover of this "*doctrine of devils*," a licentious Priest, in order to exculpate himself from the condemnation of illicit connexion, has nothing more to do than to lay it to the charge of the devil. It would be in vain for the woman to pretend to identify the Priest's person. He would tell her it was the devil, who assumed his shape, and imitated his voice; and he being a Holy Confessor, she would be obliged to believe him. Nor does the abomination end here, for the doctrine is so well adapted to accommodate licentious

ness, that even if it is certain that the Priest himself is the one who is guilty of the action, still the blame may be laid wholly on the devil, and the Priest be excused from the guilt of sin in what he does. The following is what is said by the Saint on the subject; and is confirmed, as he says, by "Cardinal Petrucci, and St. Thomas Aquin." "It is known that the devil can take possession of any part of a man; for instance, his eyes, his tongue, or even *verenda*. Hence it happens that the man utters words the most obscene, although his mind may be far from thinking about what he says. Hence it sometimes happens, also, that the impulse is so strong, that he is even urged on to strip himself naked; and to do other filthy things, which I am ashamed to write about." [!!!] "When the devil has thus suspended the use of reason, there is no more sin in what the man does, than there would be if it was done by a beast." [!!!] Ligor. Prax. Cont. vii. N. 111.

This authority of Ligori no Papist dare deny, since his doctrine is declared by the church of Rome to be "*sound, and according to God, sana ac secundum Deum.*" Ligor. Theol. Præf. And the man himself has lately been Canonized and enrolled among the Saints.*

We believe the "AWFUL DISCLOSURES" of Maria Monk to be substantially true.

* For a full development of this doctrine of the Romish church in regard to persons possessed with the devil, see "DOWNFALL OF BABYLON," a semi-monthly Paper, published at No. 131 Nassau street.